

An Appraisal of Gender Differential in Tertiary Education in Yobe State, Nigeria

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Abstract: The aim of this research is to appraise gender differential in the enrolment of male and female youths in tertiary institutions in Yobe State, Nigeria. The specific objectives of the research are: to find out if there is gender gap between male and female youths in Yobe State tertiary education system; to identify the socio-cultural factors that create a barrier for the enrolment of female youths in tertiary education in Yobe State; and to provide the appropriate measures to address the socio-cultural factors creating a barrier for the enrolment of female youths in tertiary education in Yobe State. The study adopts feminist approach to explain the underlying factors accounting for the marginalisation of girls and women in various societies. The study is a survey research, and the sample size of the study was 456 respondents (450 quantitative data respondents and 6 qualitative data respondents). Cluster and purposive sampling techniques were adopted. Both primary and secondary data were used, with questionnaire and in-depth interview (IDI) as data instruments. The data was analysed using mixed method. The gender gap in tertiary education manifests through female youths not having opportunity for enrolment; female youths not given admissions; more male students in the schools; parent's ignorance of the importance of female child's education and misconstrued understanding of the religious ruling on females' education, etc. Factors responsible for gender gap in education in the State include: some parents not permitting daughters to proceed to tertiary education; husbands not permitting wives to proceed to tertiary education; and some men being sceptical of marrying ladies who attended tertiary institutions. The measures for addressing socio-cultural factors creating gender barrier in tertiary education include: free education for females at the tertiary level by the government; more awareness on female education at the tertiary level; Muslim scholars to encourage females into higher institutions; address cultural barriers to gender gap in tertiary education; and introducing women empowerment programmes. The study recommended that to address gender barrier in Yobe State tertiary education there should be: free education for females at the tertiary level by the government; more awareness creation on female education at the tertiary level; encouragement to men to allow wives enroll in tertiary education, etc.

Keywords: Educational; Gender differential; Tertiary education; Yobe State.

1.0. Introduction

Education is an integral aspect of human social development as it sets human beings apart from other lower animals, including monkeys. In the annals of history, rather than wars, education remains the major determinant of the rise of many civilisations because even the strategies of war are borne by the level of knowledge and skills on the art of war. Thus, over the centuries, societies have endeavoured to develop appropriate behaviour patterns through education. In common terms, this effort is called "socialisation" by educationists, sociologists and

anthropologists as socialization and enculturation. By definition, socialization is the lifelong process by which an individual learns the culture of his/her group and is made to adopt the expected habits approved by the society, in order for him/her to become effective and accepted member of that society (Isa & Mukhtar, 2017).

From the foregoing, it is obvious that education is needed for all human beings irrespective of their gender-based identities. Be it male or female, every individual should acquire education for his/her self-realisation and fulfillment in life. But the glaring unequal opportunity in educational pursuit between boys and girls and between male and female adults in both developed and the developing countries should call for sociological reflection. As observed by Aleman & Marine (2007: 441), women are under-represented in college and university faculty roles, largely because of gender-role socialisation, which discourages women from seeking leadership roles in the college classroom, and cultural resistance to the idea that women are effective scholars and teachers.

This is why study of this kind is paramount with a view to investigating the extent of this gender differential and the socio-cultural factors that underlie gender inequality in the tertiary education enrolment in the State with the ultimate goal of addressing the problem. To this end, provision of equal educational opportunities could be guaranteed for achieving a gender balanced society in Yobe State.

1.1. Statement of the Problem

There are some facts and figures that are contemporaneously revealing the sad truth about gender inequality in many parts of the world, Nigeria inclusive (Aleman & Marine, 2007; Olaniyi, 2013; Isa & Mukhtar, 2017). Yet, the goal and philosophy of education in the 21st Century is should influence gender balance in education. In essence, education in the contemporary era seeks to provide all people (students in particular) with access to high-quality schooling that is free from discrimination based on gender, language, sexual orientation, pregnancy, culture, ethnicity, religion, health or disability, socioeconomic background or geographic location (Ministerial Council on Education, 2008). This is because goals of education in the 21st century is not quite similar to that of previous eras, especially in the Dark Age where learning and apprenticeship conform to a well-defined and restricted gender-based division of labour.

Apart from the so called advanced nations, Nigeria is one of the supposed developing countries which also faces similar challenge of denying female population adequate and quality education compared with their male counterparts in, especially the western and northern parts of the country, while the eastern part encourage the male children into apprenticeship and more women go to school. The two scenarios left the same story of gender gap in education in other states, such as Yobe. As reported by UNESCO (2013), Yobe State is one of the educationally less developed in Nigeria. Also, gender inequality exists because girls' enrolment net stood at 15%, which indicates a wide gender gap in terms of school enrolment between boys and girls. The trend is also reflected in the higher institutions of learning in Yobe State.

Such gender-based differential in educational opportunity in Yobe State and many other societies is influenced by socio-cultural and economic conditions of these places. The socio-cultural factors include child preference and, in the western and other northern Nigerians states the belief is that female population are only relevant to domestic chores and maternal responsibilities, but not any other business outside home (Olaniyi, 2013).

In view of the above, the research will investigate gender differential in education in Yobe State, Nigeria.

1.2. Objectives of the Study

The research objectives are:

1. To find out if there is gender gap between male and female youths in Yobe State tertiary education system;

2. To identify the socio-cultural factors that create a barrier for the enrolment of female youths in tertiary education in Yobe State; and
3. To provide the appropriate measures to address the socio-cultural factors creating a barrier for the enrolment of female youths in tertiary education in Yobe State.

2.0. Literature Review

2.1. Concepts of Gender and Education

2.1.1. Gender is a concept that defines a characteristic and behaviour appropriate being a male or female. Unlike the concept of “sex”, which is biologically or physiologically determined, “gender” is culturally determined, because sex is inherited while gender is learned through every social interaction and/or socialisation. As observed by Henslin (2009), sex to refer to categorisation of people into male or female, while gender refers to masculinity or femininity. Hence, the definition of, and process of making, what is male or female is shaped by cultural institution. In fact, the influence of gender in everyday life made Lobber (2000) to conclude that gender is an *institution*. Gender, according to Lobber (2000), is a social institution as it encompasses the four main institutions of traditional sociology-family, economy, religion, and symbolic language. Like these institutions, gender structures social life, patterns social roles, and provides individuals with identities and values.

Just as the institutions of family, economy, religion, and language are intertwined and affect each other reciprocally, as a social institution, gender pervades kinship and family life, work roles and organisations, the rules of most religions, and the symbolism and meanings of language and other cultural representations of human life. The outcome is a gendered social order (Lobber, 2000) and gendered role. Gender roles referred to distribution of certain social behaviors culturally perceived as appropriate to either male or female.

2.1.2. Education is as old as human race, yet the term ‘education’ has no single universal meaning. Each attempt to deconstruct its meaning reveals the variation of views held by different people based on their intellectual, professional and academic bias. This fact is noted by the National Council of Educational Research and Training (2014: 3), thus:

Some people refer to [education] as formal schooling or to lifelong learning. Some others refer to it as acquisition of knowledge, skills and attitudes. Some say that education is nothing, but training of people’s mind in a particular direction to bring about desired changes.

For the purpose of this research, education “is the process of acquiring knowledge which will then transform individual’s or group’s character, logic and reasoning capacity, sociability and promoting the learner’s ability to adapt to changing environment and enable a person contribute to the development of such social environment. The above definition signifies that education should know no barrier in terms of gender, class or race because everyone has potentials for learning and helping his/her society to change for the better.

2.2. Gender and Education

Virtually, the history of education of all societies, irrespective of their present stage of development is a history of gender (in)equality. For example, girls’ education in the eighteenth century was primarily informal, because it used to be conducted in the home by mothers and other women relatives and designed to train girls in the feminine domestic arts in preparation for marriage. Thus, in the eighteenth century’s America girls’ education across class was chiefly preparation for marriage and motherhood. A girl born in a family with economic means (landed gentry) would receive training in cooking, sewing, household management, reading, writing, and some arithmetic and French. In addition, the American girls were given training in music, drawing, needlework, and etiquette. Families of lesser means trained their daughters to carry on the skills of their labor- farming, mercantile activities, and so on. Slave girls were rarely educated in anything other than those skills necessary to serve plantation owners and were often severely punished for learning to read and write (Aleman & Marine, 2007: 441).

It has become a tradition in the United States that men usually outnumber women in educational disciplines related to science, math, engineering, computer science, and business, whereas women have tended to more highly populate fields such as education, nursing and other health professions, and the social sciences. In 2003–2004 men continued to outpace women five to one in computer science and engineering, whereas women were three times as likely as men to study education and the health professions. In 2004, 64 percent of all earned doctorates in business were conferred to men, along with 82 percent of doctorates in engineering and three-quarters of Ph.D.s in the physical sciences. Women earned more doctorates than men in only one field of study: education (Aleman & Marine, 2007).

This tradition has survived centuries and is reflected in many cultures in the world today. Many cultures are nowadays expressing fixation of sex-preferences of male child to female, giving their sons more support for educational pursuit than their daughters. Due to the child preference, also, daughters in this kind of arrangement are limited to helping mothers in domestic chores, becoming mothers and procreating and rearing children. That is why there is clear gender divide in education, especially in the higher institution of learning. However, the implication of the gender divide in education is that the female population is mere a burden to the society because there will not be any significant per capita contribution to national development by the females.

In the word of Foshay (1991), the one enduring purpose of education has been to bring people to as full a realisation as possible of what it is to be a human being. This purpose applies to all epochs, since ancient times. Other educational purpose, according to Foshay, have also been to develop the intellect, to serve social needs, to contribute to the economy, to create an effective work force, to prepare students for a job or career, to promote a particular social or political system. These purposes offered are undesirably limited in scope, and in some instances they conflict with the broad purpose of education; they imply a distorted human existence. The broader humanistic purpose includes all of them, and goes beyond them, because education seeks to encompass all the dimensions of human experience.

2.3. Gender Inequality in Tertiary Education in Nigeria

In both elementary, secondary and the higher institutions (tertiary institutions) there is gender differential in school enrolment in Nigeria. Even in the tertiary institutions, differential gender-role socialisation has also been a persistent factor in the various fields open to individuals even in the advanced countries. To ensure the provision of quality formal basic education to every Nigerian child of school age, irrespective of gender, a programme was introduced by the Former Military Head of State, Olusegun Obasanjo in 1976. As an offshoot of the Primary Basic Education, Universal Basic Education (UBE) was also re-introduced by the civilian government of the Chief Olusegun Obasanjo. The programme (UBE) was launched on Sept. 20, 1999 at Sokoto, the Capital of State. A regulatory body known as Universal Basic Education Commission (UBEC) was established in 2004 by the Federal Government of Nigeria to monitor and regulate the activities of the various stakeholders of UBE towards the achievement of its objectives.

To achieve its desired results, UBEC Act has an aspect that involves sanctions for parents who fail to send their children and wards to schools (Olaniyi, 2013), noting that many parents are reluctant to allow their children to school. Poverty and cultural factors account for why thousands of Nigerian children of school age can still be found hawking different items in the streets, when they should be learning in the class room. As observed by Olaniyi (2013:195):

the religious cum cultural practice in some parts [of Nigeria] still discriminate against certain sex. For instance, in the eastern part of the country, male children are usually encouraged to go into the apprenticeship of certain trades at school-going age, while in the core North, high premium is not placed on female education.

Both instances, according to Olaniyi (2013), will reduce school environment in the two regions, and on the long run increase illiteracy among either of the genders. Consequently, the literacy

ratio between males and females is bound to be high, where the male children usurp the greater chunk of the educational opportunity in Nigeria, as a developing country. That is, girls-child are only meant to prepare for permanently working at home as wives and mothers, while their chance of getting proper education is apparently low compared with the male population in parts of Nigeria.

One interesting thing in the foregoing is that there are some quarters in the eastern Nigeria where girls are encouraged to vigorously pursue adequate education, but the boys are discouraged. Instead, some Igbo communities prefer that their male children go to apprenticeship. Yet, the fact that boys and men are disproportionately getting enrolled into various academic levels and professions in the country is an indication that gender differential in education does not favour girls and women. By implication, the chance for gender balance in places of work and in the political and economic spheres is apparently very low.

2.4. Theoretical Framework

Feminist theory is adopted in the study because it can explain why gender-based differential opportunities in education exist. Feminist theories are those theories that discuss the social relationships between men and women in society. There are various feminist theories. Moghadam (2005) mentioned that feminist theories include cultural determinism, biological determinism, Marxian/radical feminism, liberal feminism and social feminism, but virtually all of the theories make their postulations on a recurring theme; that is “marginalisation of women”, but on different reasons.

For instance, cultural feminists claim that traditional religious, economic, political, and judicial institutions are masculinist by nature and masculinist in practice. Biological feminist theory posits that nature and biological factors, such as genes and hormones are reasons for the subordination of women under men (Moghadam, 2005). Liberal feminism, also called sameness or rule-equality feminism, argues that formal equal treatment of men and women will result in formal and functional equality between the sexes. Liberal feminists are called sameness feminists because they focus on the similarities between individual men and individual women as the basis for their advocacy for gender-neutrality. By “gender neutral”, it means “categories that do not rely on gender stereotypes to differentiate between men and women” (Williams, 1989: 837).

Radical (also called dominance) feminism contends that the overarching oppression against women in society is gender inequality or sexism (Hopkins & Koss, 2005). Traditional radical feminists argue that religious, economic, political, and judicial institutions undergird as well as create men’s dominance over women, emphasising the centrality of patriarchy and masculine control of women’s labor and sexuality. For radical feminists, the fact that sex is the arena where masculine control is most clearly exerted speaks to just how deeply patriarchal domination goes in our society (Hopkins & Koss, 2005).

Marxist feminism and socialist feminism share the lens of looking at gender through the lens of class and economic oppression in the public and private spheres. Marxist and socialist feminists focus on the expropriation of women’s labor through unpaid work in the home, prostitution, and so on. For Marxist feminists, economic and class oppression are the primary oppression. These feminists link women’s oppression to the origins of private property and to the social organisation of the economic order. Thus, to a Marxist feminist, only the overthrow of the existing economic order and class structure will liberate women (Hopkins & Koss, 2005).

In line with the above, feminist approach can explain why girls and women are not given equal educational opportunity compared with boys and men in Nigeria. And to have a well balanced and developed society, girls and women should be educated and empowered alongside boys and men. This is because female population represents an important structure in the country as it comprises of daughters, wives and mothers. If daughters, mothers and wives are not properly educated, fathers will not receive the culturally designated respect they are accorded with, husbands will not a supportive partners, and children cannot receive effective socialisation

necessary for good upbringing.

3.0. Methodology

3.1. Background of the Study Area

The research is proposed to be conducted in Yobe State, Nigeria. Based on the national head count, the population of Yobe State stood at 2.5 million (CENSUS, 2006). The State is strategically located in the far north eastern part of Nigeria carved out of the old Borno State in 27th August, 1991 by the then Military administration of General Ibrahim Badamasi Babangida. The state shares international boundary with the Republic of Niger to the North (YSG Diary, 2010; & YBS Gazette, 2013). Within the country, it shares borders with Jigawa and Bauchi States to the West, Borno State to the East as well as Gombe and Borno to the South.

Like the larger Nigerian society, Yobe State is a multi-ethnic and multi-cultural State. It is historically diverse and rich in cultural heritage. The major ethnic groups in the state include the Kanuri/Manga, Fulani, Ngizim, Bolewa, Bade, Kare-Kare, Hausa, Ngamo, Babur/Maga and several other ethnic groups from different parts of the country. Most of the people are peasant farmers which the main reason why guinea corn, ground nuts, beans; maize, millet, wheat, and rice are produced in commercial quantities. A significant number of the inhabitants also engaged in trading, fishing, livestock and animal rearing. The state has the largest cattle market located at Potiskum town which makes it the supplier of livestock in the country. Traditionally, the people are known for the world famous durbar usually organized on important occasions like turbaning ceremonies of traditional rulers as well as honouring august visitors (Fartua, & Palmer, 1970). It is important to point out that, nature has endowed Yobe State with diverse economic potentials such as Diatomite, Limestone, Kaolin, Quartz, Gypsum, Gum-Arabic, and Potash. The capital of the Yobe State is positioned at Damaturu. The name Yobe was derived from River Yobe an important geographical feature in the state. It has seventeen (17) Local Government Areas which all together covers an estimated area of 47,153 square kilometres.

In the area of education, Yobe State remained one of the educationally less developed in the federation (UNESCO, 2013). Specifically, girls' enrolment net stood at 15%. This indicates a wide gender gap in terms of school enrolment between boys and girls. The trend is also reflected in the higher institutions of learning. Government's efforts towards consolidating the educational system with a view to making it more adaptable to the realities and needs of the modern times leave much to be desired. Though, the situation may not be unconnected with the deep-rooted cultural values held by people. This is why study of this kind is paramount with a view to investigating the extent of this gender differential and the socio-cultural factors that underlie the tertiary education enrolment gender inequality in the State with the ultimate goal of addressing the problem.

3.2. Research Design

The study is a survey research, as it is designed to go to field and gather the opinions of the respondents on gender differential in the enrolment of male and female youths in tertiary institutions in Yobe State, Nigeria. The research will specifically make an appraisal of this gender differential though finding out if there is gender gap between male and female youths in Yobe State tertiary education system; identifying the socio-cultural factors that create a barrier for the enrolment of female youths in tertiary education in Yobe State; and providing the appropriate measures to address the socio-cultural factors creating a barrier for the enrolment of female youths in tertiary education in Yobe State. Both primary and secondary data will be used. For the primary data, quantitative data will be collected through questionnaire and qualitative data will be collected through in-depth interview (IDI). The data will be analysed using mixed method; descriptive statistics and traditional qualitative data analysis.

3.3. Population of the Study

The target population of the study will be male and female students of tertiary institutions, male

and female youths who are not opportune to go to tertiary institutions, parents of both tertiary institutions students and out of school male and female youths, secondary schools and tertiary institutions teachers and administrators, political leaders, and traditional leaders.

3.4. Sample Size and Sampling Technique

The sample size of the study will be 456 respondents. Of all the sample size, 450 will be respondents for quantitative data and the other 6 respondents will be give qualitative data. As for the respondents for quantitative data, cluster sampling technique will be adopted to divide the study area (Yobe State) into three based on the senatorial districts (Zone A, Zone B, and Zone C). This means that each senatorial district will have 150 respondents ($150 \times 3 = 450$). In the next stage, purposive sampling technique will then be adopted to purposely select one LGA that has tertiary institution(s) from each of the three clusters. Thirdly, convenient sampling technique will be adopted to collect data from any of the proposed target population (i.e. male and female students of tertiary institutions, male and female youths who are not opportune to go to tertiary institutions, parents of both tertiary institutions students and out of school male and female youths, secondary schools and tertiary institutions teachers and administrators, political leaders, and traditional leaders).

Lastly, purposive sampling technique will also be used to select 6 respondents for quantitative data, to conduct five in-depth interviews (IDIs). The composition of the respondents for quantitative data will be 1 parent of tertiary institution student, 1 parent of out of school male or female youth, 1 tertiary institution teacher, 1 tertiary institution administrator, 1 political leader, and 1 traditional leader. In other words, the number of both respondents for quantitative data and respondents for qualitative data will be $(450+6) = 456$, which forms the sample size of the study.

3.5. Sources of Data

Both primary and secondary data will be sourced. For the primary data, quantitative data will be collected through questionnaire and qualitative data will be collected through in-depth interview (IDI). The secondary data sources will be text books, internet materials, journal articles, newspapers, conference proceedings and seminar presentations.

3.6. Instruments and Methods of Data Collection

Two instruments of data collection-questionnaire guide and IDI will be employed in the study. Both questionnaire guide and IDI will be designed to pose questions that can address the objectives of the study. In addition, secondary data are to be used throughout the study, especially in literature review and review of relevant literature.

3.7. Techniques of Data Analysis

The data will be analysed using mixed method (i.e. quantitative method and qualitative method). The quantitative data will be analysed through descriptive statistics and the qualitative data will be analysed through traditional qualitative data analysis of quoting the responses to complement the quantitative data.

4.0. Results and Discussions

This section deals with the presentation and analysis of data collected in the field. A total of 450 questionnaires were distributed to respondents, but only 432 were retrieved. Therefore, the analysis is based on the returned questionnaires.

4.1. Section A: Socio-Economic and Demographic Information of the Respondents

This section covers the demographic and socio-economic characteristics of the respondents. They include gender and age distributions of the respondents; educational, marital, occupational information, as well as monthly income distribution of the respondents.

Table 1.1: Sex Distribution of the Respondents

S/N	Sex	Frequency	Percentage (%)
1.	Male	92	21.3
2.	Female	340	78.7
	Total	432	100

Source: Fieldwork, 2023

Table 1.1 presents the sex distribution of the respondents, where female respondents constitute the majority (78.7%), while male respondents represent 21.3 percent of the sample.

Table 1.2: Age Distribution of the Respondents

S/N	Age	Frequency	Percentage (%)
1.	Below 20 years	157	36.3
2.	20 - 30 years	145	33.6
3.	31 - 40 years	69	16.0
4.	41 - 50 years	43	9.9
5.	51 and above	18	4.2
	Total	432	100

Source: Fieldwork, 2023

Table 1.2 presents the age distribution of the respondents where majority (36.3%) are below 20 years, 33.6 percent fall between 20 and 30 years, 16.0 percent are between 31 and 40 years, 9.9 percent are between 41 and 50 years, and 4.2 percent represents those between 51 years of age and above.

Table 1.3: Marital Status of the Respondents

S/N	Status	Frequency	Percentage (%)
1.	Single	211	48.8
2.	Married	209	48.4
3.	Divorced	08	1.9
4.	Widowed	4	0.9
	Total	432	100

Source: Fieldwork, 2023

Table 1.3 presents the distribution of the marital status of the respondents. Respondents that are singles constitute 48.8 percent, those that are married represent 48.8 percent, and those that are divorced are 1.9 percent and widowed having 0.9 percent.

Table 1.4: Educational Attainment of the Respondents

S/N	Education	Frequency	Percentage (%)
1.	Tertiary	153	35.4
2.	Secondary school	144	33.3
3.	Primary school	103	23.8
4.	Others	32	7.4
	Total	432	100

Source: Fieldwork, 2023

Table 1.4 presents the distribution of the educational attainment of the respondents. Respondents having tertiary education constitute the majority (34.4%), those with secondary school educational qualification are 33.3 percent, with primary school education constitute 23.8 percent, and those with other qualifications, such as non-formal education represent 7.4 percent.

Table 1.5: Occupation of the Respondents

S/N	Occupation	Frequency	Percent (%)
1.	Civil servant	119	27.5
2.	Trader/businessman	105	24.3
3.	Student	111	25.7
4.	Artisan	42	9.7
5.	Unemployed	24	5.5
6.	Others	31	7.2
	Total	432	100

Source: Fieldwork, 2023

Table 1.5 presents the distribution of respondents' occupations. As shown in the table, civil servants account for 27.5 percent, traders/businessmen are up to 24.3 percent, students represent 25.7 percent, artisans represent 8.5 percent, unemployed account for 5.5 percent, and others (like bankers and NGOs representatives) constitute 7.2 percent.

Table 1.6: Monthly Income Distribution of the Respondents

S/N	Income	Frequency	Percentage (%)
1.	N5,000-N14,999	87	20.1
2.	N15,000-N24,999	126	29.2
3.	N25,000-N34,999	122	28.2
4.	N35,000-N44,999	24	5.6
5.	N45,000-N54,999	41	9.5
6.	N55,000-above	32	7.4
	Total	141	100

Source: Fieldwork, 2023

Table 1.6 presents the distribution of the income earnings of the respondents. Respondents earning N5,000-N14,999 constitute 20.1 percent of the total sample; those earning between N15,000 and N24,999 per month constitute 29.2 percent; those with N25,000 to N34,999 constitute the 28.2 percent; those earning N35,000 to N44,999 constitute 5.6 percent; those earning between N45,000 and N54,999 represent 9.5 percent; and those earning from N55,000 and above are represented by 7.4 percent.

4.3 Section B: Gender Gap in Yobe State Tertiary Education System in Yobe State

This section deals with the gender gap between male and female youths in tertiary education, its manifestation, level of females' and males' enrolment and female-male enrolment ratio in Yobe State.

Table 1.7: Awareness of Gender Gap in Tertiary Education in Yobe State

S/N	Response	Frequency	Percentage (%)
1.	Yes	381	88.7
2.	No	49	11.3
	Total	432	100

Source: Fieldwork, 2022

Table 1.7 presents data on the respondents' awareness of gender gap in tertiary education in Yobe State. From the table, majority of the respondents (88.7%) are aware of gender gap in tertiary education in the State, while 11.3 percent are not aware of gender gap in tertiary education in the State.

Table 1.8: The Ways in which Gender Gap Manifests in Yobe State Tertiary Education

S/N	Response	Yes	No
A	Female youths are not having opportunity for enrollment	381 (88.2%)	51 (11.8%)
B	Female youths are not given admissions compared with male youths	311 (72.0%)	121 (28.0%)
C	There are more male students than females the in schools	398 (92.1%)	34 (7.9%)
D	Female youths don't want to proceed to tertiary institutions	228 (52.8%)	204 (47.2%)
E	Others, specify	179 (41.4%)	253 (58.6%)

Table 1.8 presents data on the ways in which gender gap manifests in Yobe State tertiary education. Out of the total sample, 88.2 percent reported that gender gap manifests in Yobe State tertiary education because female youths are not having opportunity for enrolment, while 11 percent did not believe that female youths are not having opportunity for enrolment; 72.0 percent reported that gender gap manifests in Yobe State tertiary education because female youths are not given admissions compared with male youths, while 28.0 percent did not believe that female youths are not given admissions compared with male youths; 92.1 percent reported that gender gap manifests in Yobe State tertiary education because there are more male students than females in the schools, while 7.9 percent did not believe that more male students than females in the schools; 52.8 percent reported that gender gap manifests in Yobe State tertiary education because female youths do not want to proceed to tertiary institutions, while 47.2 percent did not believe that female youths do not want to proceed to tertiary institutions; 4.1 percent mentioned other factors that determine that gender gap in Yobe State tertiary education like parent's ignorance of the importance of female child's education and misconstrued understanding of the religious ruling on females' education, etc.

As stated by a male respondent, a tertiary institution student, in Nguru Local Government Area:

In the tertiary institutions like College of Education and Legal Studies and College of Health and Medical Technology here is apparent variation in school enrolment between males and females and the females are at the disadvantaged position. Although there is increase in the rate of girls' enrolment the boys outstripped them. (IDI with male respondent in Nguru, 2023).

Table 1.9: Whether Male Youths Enrol in Tertiary Education More than Female in the State

S/N	Response	Frequency	Percentage (%)
1.	Strongly agree	26	6.0
2.	Agree	24	5.6
3.	Disagree	179	41.4
4.	Strongly disagree	197	45.6
5.	No Response	6	1.4
	Total	432	100

Source: Fieldwork, 2023

Table 1.9 presents respondents' opinion on whether male youths are less represented in tertiary education enrolment than their female counterparts in Yobe State. Out of the total sample, 46.5 percent strongly disagree, 42.4 percent disagree, 6.0 percent strongly agree, and 5.6 percent agree that male youths are less represented in tertiary than their female counterparts in Yobe State.

Table 1.10: The Ratio of Male-Female Youths' Enrolment in Tertiary Education in Yobe State

S/N	Ratio	Frequency	Percentage (%)
1.	1:1-1:4	208	45.6
2.	1:5-1:9	196	41.4
3.	1:10-14	24	5.6
4.	1:15-19	17	3.9
5.	1:20-above	11	2.5
	Total	432	100

Source: Fieldwork, 2023

Table 1.10 presents data on the ratio of male-female youths' enrolment in tertiary education in Yobe State. From the table, 45.6 percent reported that male-female youths' ratio of their enrolment in tertiary education in Yobe State is between 1:1 to 1:4; 41.4 percent reported that the ratio is from 1:5 to 1:9; those who reported that the ratio is from 1:10 to 1:14 constitute 5.6 percent of the sampled respondents. Those who reported that the ratio is between 1:15 and 1:19 represent 3.9 of the sample. Lastly, minority (2.5%) reported that the male-female ratio in tertiary education enrolment is 1:20 and above.

According to Olaniyi (2013), the gender differential in education will reduce school environment in any region that discriminate even against females or males, which will consequently increase illiteracy among either of the genders. Consequently, the literacy ratio between males and females is bound to be high, where the male children usurp the greater chunk of the educational opportunity in Nigeria, as a developing country.

Table 1.11: The Ratio of Female-Male Youths' Enrolment in Tertiary Education in Yobe State

S/N	Ratio	Frequency	Percentage (%)
1.	1:1-1:4	91	21.1
2.	1:5-1:9	233	53.9
3.	1:10-14	68	15.7
4.	1:15-19	24	5.5
5.	1:20-above	8	1.9
6.	No Response	8	1.9
	Total	432	100

Source: Fieldwork, 2023

Table 1.11 presents data on the ratio of female-male youths' enrolment in tertiary education in Yobe State. Out of the total sample, 21.1 percent reported that the ratio of female-male youths' enrolment in tertiary education in Yobe State is 1:1 to 1:4; 53.9 percent reported that the ratio is 1:5 to 1:9; 15.7 percent reported that the ratio is 1:10 to 1:14; 5.5 percent reported that the ratio is 1:15 to 1:19; and 1.9 percent reported that the ratio is 1:20 and above. The finding is in agreement with the finding of Aleman & Marine (2007) who reported that women have not been proportionally represented in college and university faculty roles in the United States, again largely because of gender-role socialisation, which discourages women from seeking leadership roles in the college classroom, and cultural resistance to the idea that women are effective scholars and teachers.

4.3 Section C: The Socio-Cultural Factors that Create Gender Gap in Tertiary Education Enrolment in Yobe State

This section covers issues to do with the socio-cultural factors that create gender gap in tertiary education enrolment in Yobe State.

Table 1.12: Whether there are Socio-Cultural Factors that Create Gender Gap in tertiary Education Enrolment in Yobe State

S/N	Response	Frequency	Percentage (%)
1.	Yes	421	97.5
2.	No	11	2.5
	Total	432	100

Source: Fieldwork, 2023

Table 1.12 presents data on whether there are socio-cultural factors that create gender gap in tertiary education enrolment in Yobe State. From the table, majority of the respondents (97.5%), of the view that there are socio-cultural factors that create gender gap in tertiary education enrolment in the State while 2.5 percent are not of the view that there are socio-cultural factors that create gender in tertiary education enrolment in the State.

Table 1.13: The Socio-Cultural Factors that Create Gender Gap in Tertiary Education Enrolment in Yobe State

S/N	Response	Yes	No
A	Religion does not allow females to proceed to tertiary education	02 (0.5%)	430 (99.5%)
B	Parents do not permit daughters to proceed to tertiary education	221 (51.2%)	111 (48.8%)
C	Husbands do not permit wives to proceed to tertiary education	389 (90.0%)	43 (10.0%)
D	Women and girls cannot afford the tertiary education costs	338 (78.2%)	94 (21.8%)
E	Others, specify	183 (42.4%)	249 (57.6%)

Table 1.13 presents the socio-cultural factors that create gender gap in tertiary education enrolment in Yobe State. Minority of the sampled respondents (0.5%) reported that religion does not allow females to proceed to tertiary education, while majority (99.5%) did not agree that reported that religion does not allow females to proceed to tertiary education; more than half of the respondents (51.2%) reported that parents do not permit daughters to proceed to tertiary education, while less than half (48.8%) did not belief that parents do not permit daughters to proceed to tertiary education; majority o the respondents (90.0%) reported that husbands do not permit wives to proceed to tertiary education, while the rest of the respondents (10.0%) did not agree that husbands do not permit wives to proceed to tertiary education; majority o the respondents (78.2%) reported that women and girls cannot afford the tertiary education costs, while the rest of the respondents (21.8%) did not agree that women and girls cannot afford the tertiary education costs.

As reported by a female IDI respondent,

Compared with the males, females are not normally going for further studies. There are many factors that lead gender gap in male-female tertiary education enrolment in Yobe State, like marriage responsibility, children, income, interest of husbands and cultural beliefs (IDI with female respondent, 2023).

In line with the above finding, Moghadam (2005) observed that traditional religious, economic, political, and judicial institutions are masculinist by nature and masculinist in practice. Biological feminist theory posits that nature and biological factors, such as genes and hormones are reasons for the subordination of women under men.

Table 1.14: Whether Tertiary Institutions Admit More Males than Females in Yobe State

S/N	Response	Frequency	Percentage (%)
1.	Strongly agree	83	19.2
2.	Agree	99	22.9
3.	Disagree	107	24.8
4.	Strongly disagree	139	32.2
5.	No Response	4	0.9
	Total	432	100

Source: Fieldwork, 2023

Table 1.14 presents data on whether tertiary institutions admit more males than females in Yobe State. Majority of the respondents (32.2%) strongly disagreed that tertiary institutions admit more males than females in the State; 24.8 percent disagreed that tertiary institutions admit more males than females in the State; 22.9 percent agreed that tertiary institutions admit more males than females in the State; while minority of them (19.2%) strongly agreed that tertiary institutions admit more males than females in the State.

Table 1.15: Whether Men are Sceptical of Marrying Ladies Who Attended Tertiary Institutions in Yobe State

S/N	Response	Frequency	Percentage (%)
1.	Strongly agree	225	52.1
2.	Agree	164	38.0
3.	Disagree	21	4.9
4.	Strongly disagree	19	4.4
5.	No Response	03	0.7
	Total	432	100

Source: Fieldwork, 2023

Table 1.15 presents data on whether men are sceptical of marrying ladies who attended tertiary institutions in Yobe State. From the total sample, majority (52.1%) strongly agreed that men are sceptical of marrying ladies who attended tertiary institutions in the State; 38.0 percent agreed that men are sceptical of marrying ladies who attended tertiary institutions; 4.9 percent disagreed that men are sceptical of marrying ladies who attended tertiary institutions; while 4.4 percent strongly disagreed that men are sceptical of marrying ladies who attended tertiary institutions.

4.4 Section D: Measures for Addressing Socio-Cultural Factors Creating Gender Barrier in Yobe State Tertiary Education

This section deals with the measures for addressing socio-cultural factors creating gender barrier in Yobe State tertiary education.

Table 16: Whether there are Measures for Addressing Socio-Cultural Factors Creating Gender Barrier in Yobe State Tertiary Education

S/N	Response	Frequency	Percentage (%)
1.	Yes	429	99.3
2.	No	03	0.7
	Total	432	100

Source: Fieldwork, 2023

Table 16 presents data on whether there are measures for addressing socio-cultural factors creating gender barrier in Yobe State tertiary education. From the table, majority of the respondents (99.3%), reported that there are measures for addressing gender gap in tertiary education enrolment in the State, while 0.7 percent are not of the view that there are measures for addressing gender gap in tertiary education enrolment in the State.

Table 1.17: Measures for Addressing Socio-Cultural Factors Creating Gender Barrier in Yobe State Tertiary Education

S/N	Response	Yes	No
A.	Free education for females at the tertiary level by the government	430 (99.5%)	02 (0.5%)
B.	More awareness for female education at the tertiary level	428 (99.1%)	04 (0.9%)
C.	Encourage men to allow wives enroll in tertiary education	347 (80.3%)	85 (19.7%)
D.	Muslim scholars to encourage females into higher institutions	378 (87.5%)	54 (12.5%)
E.	Address cultural barriers to gender gap in tertiary education	399 (92.4%)	33 (7.6%)
F.	Others, specify	296 (68.5%)	136 (31.5%)

Table 1.17 presents data on the measures for addressing socio-cultural factors creating gender barrier in Yobe State tertiary education. From the Table, majority (99.5%) reported free education for females at the tertiary level by the government as a measure for addressing gender barrier in the State tertiary education, while 0.5 percent did not believe that free education for females is a measure for addressing the problem; majority (99.1%) reported more awareness on female education at the tertiary level as a measure for addressing gender barrier in the State tertiary education, while 0.9 percent did not believe that awareness on female education at the tertiary level can address the gender gap; majority (80.3%) reported that encouraging men to allow wives enroll in tertiary education can address gender barrier in the State tertiary education, while 19.7 percent did not believe that it will work; majority (87.5%) reported Muslim scholars should encourage females into higher institutions to address gender barrier in the State tertiary education, while 12.5 percent did not believe that it is solution to the problem; majority (92.4%) reported that cultural barriers to gender gap in tertiary education should be addressed to end gender gap in the State tertiary education, while 7.6 percent did not believe that it can address the gender gap in the State.

Table 1.18: Whether Women will Enrol in Tertiary Education through Women Empowerment Programmes

S/N	Response	Frequency	Percentage (%)
1.	Strongly agree	134	31.0
2.	Agree	191	44.2
3.	Disagree	52	12.1
4.	Strongly disagree	54	12.5
5.	No Response	01	0.2
	Total	432	100

Source: Fieldwork, 2023

Table 1.18 presents data on whether introducing women empowerment programmes will enable women enrol in tertiary education in Yobe State. From the total sample, majority of the respondents (44.2%) agreed that introducing women empowerment programmes will enable women enrol in tertiary education in the State; 31.0 percent strongly agreed that introducing women empowerment programmes will enable women enrol in tertiary education in the State; 12.1 percent disagreed that introducing women empowerment programmes will enable women enrol in tertiary education in the State; while 12.5 percent strongly disagreed that introducing women empowerment programmes will enable women enrol in tertiary education in the State.

5.0. Conclusion

The article investigated gender differential in education in Yobe State, Nigeria. In conclusion, there is gender variation in terms of school enrolment across all levels of education- from elementary to tertiary. In Yobe State, the female youths suffer the discrimination in tertiary schools' enrolment compared with their male counterparts. The ways in which gender gap manifests in Yobe State tertiary education include: female youths not having opportunity for enrolment, female youths not given admissions compared with male youths, there are more male students than females in the schools, female youths not wanting to proceed to tertiary institutions, parent's ignorance of the importance of female child's education and misconstrued understanding of the religious ruling on females' education, etc. Factors responsible for gender gap in education in the State include: some parents do not permit daughters to proceed to tertiary education; husbands do not permit wives to proceed to tertiary education; women and girls cannot afford the tertiary education costs; and some men are sceptical of marrying ladies who attended tertiary institutions. The measures for addressing socio-cultural factors creating gender barrier in the State tertiary education include: free education for females at the tertiary level by the government; more awareness on female education at the tertiary level; encouraging men to allow wives enrol in tertiary education; Muslim scholars to encourage females into higher institutions; address cultural barriers to gender gap in tertiary education; and introducing women empowerment programmes.

6.0. Recommendations

From the findings of the study, study makes the following recommendations with a view to addressing gender barrier in Yobe State tertiary education:

1. There should be free education for females at the tertiary level by the government as a measure for addressing gender barrier in the State tertiary education;
2. There should more awareness creation on female education at the tertiary level in order to address gender barrier in the State tertiary education. This campaign can be done by the Government and non-state actors, such as NGOs and CSOs.
3. encouraging men to allow wives enroll in tertiary education can greatly help in addressing gender barrier in the State tertiary education,
4. Muslim scholars should encourage females into higher institutions to address gender barrier in the State tertiary education,
5. To effectively curb gender gap in tertiary education, there should be effort at addressing cultural barriers to equal opportunities for both genders in tertiary education enrolment.
6. There should be attempt for the Government and NGOs to introduce women empowerment programmes to enable them afford for the tertiary education costs.

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